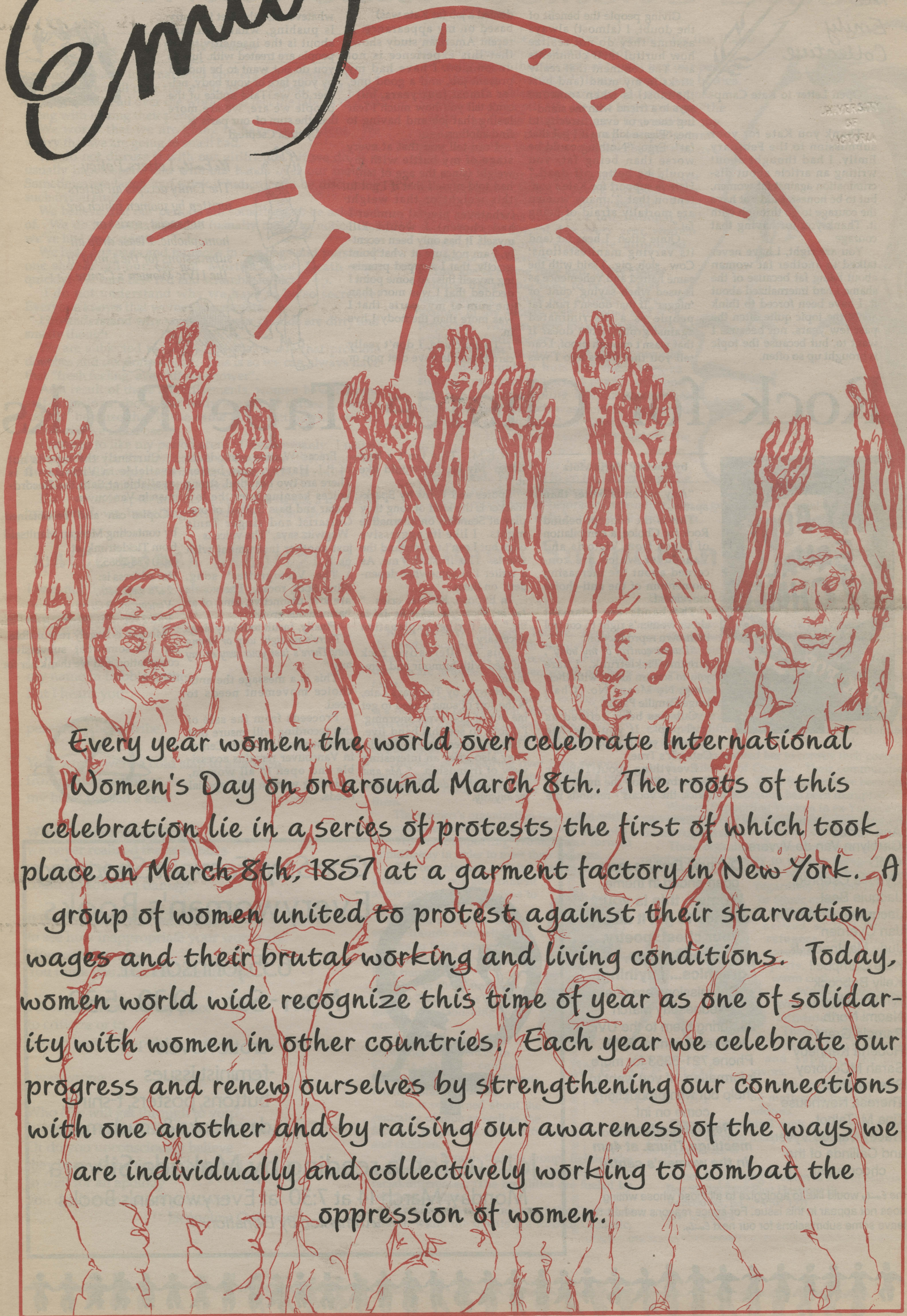


the Emily

HQ1101
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vol. 12, no. 3
March 1994



Every year women the world over celebrate International Women's Day on or around March 8th. The roots of this celebration lie in a series of protests the first of which took place on March 8th, 1857 at a garment factory in New York. A group of women united to protest against their starvation wages and their brutal working and living conditions. Today, women world wide recognize this time of year as one of solidarity with women in other countries. Each year we celebrate our progress and renew ourselves by strengthening our connections with one another and by raising our awareness of the ways we are individually and collectively working to combat the oppression of women.

To The Emily Collective



Open Letter to Kate Campbell

Thank you Kate for your submission to the February Emily. I had thought about writing an article about discrimination against fat women, but to be honest, I did not have the courage to go through with it. Thank you for having that courage.

You are right, I have never talked to another fat woman about being fat because of the shame I had internalized about it. I have been forced to think about the topic quite often the past few years, not because I want to, but because the topic is brought up so often.

Giving people the benefit of the doubt, I (almost) always assume they do not realize how hurtful their comments are. The comment that really sticks in my mind (and hurt the most) is when someone says to a friend with me standing there, or even directly to me, "Please kill me if I get that fat". Ergo, "Nothing could be worse than being fat, you would be better off dead." Here is support for Kate's contention that "...many women are mortally afraid of being fat."

Quite often I hear fat (and its varying manifestations: Cow, slob, pig...) said with the same hatred and vehemence as is used when saying 'cunt' or 'nigger'. If that doesn't rank fat people as a discriminated against group, what does? If that wasn't enough proof, I can tell you that years ago I was

denied a job (as Kate was) based on my appearance. A recent American study shows that this experience is not uncommon. I have had my present job, and a good one, for almost four years, but I can't tell you how much I fear losing that job and having to find another.

I can tell you that at every stage of my battle with my weight (since the age of ten) I had told myself that if I got to this weight or that weight (whatever pivotal number I had chosen) I would kill myself. It has only been recently, I am not sure at what point exactly, that I stopped promising myself this. At some point I decided that I was more than the sum of my parts, that I was more than the body I live in.

To conclude, I don't really care if people have diet pop or

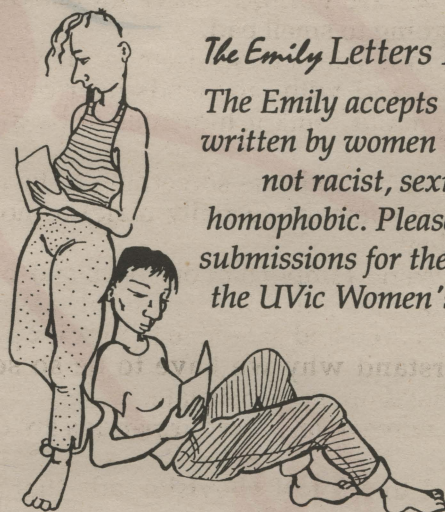
whatever else the diet industry is pushing, what I do care about is the insensitivity fat people are treated with. Just as you do not want to be judged by your face or your body, neither do we. Take notice of the people we are, we are more than the sum of our parts *

Cynthia Csepregi

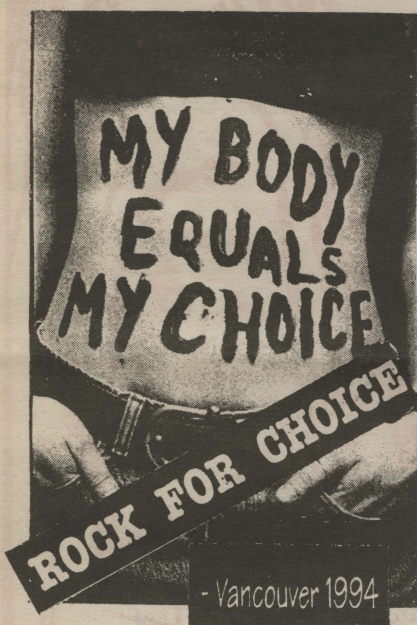


The Emily Letters Policy

The Emily accepts all letters written by women which are not racist, sexist or homophobic. Please drop all submissions for the Emily in the UVic Women's Centre.



Rock for Choice Tape Rocks



by Shelley Marie Motz

"Any action is better than apathy."

This is the concept behind Rock for Choice, a compilation of bands from Victoria and Vancouver which are concerned about the increasing momentum of the anti-choice movement.

The bands are adamant about women's right to control their own reproduction.

"I want control of my body", screams Tickletrunk. I dare you to scream along with their song, No Means No. Challenge Camille Paglia.

Cub has been defined as 'girl pop'. If you like The Breeders you'll probably like Cub's, It's True.

Everything about Tubular Detox by Pluto - the music, the lyrics, the vocals - reminds me

of R.E.M. This isn't a bad thing. My brother would like it.

Spores and Ferns by Sparkmarker is the kind of song they play at Scandals on alternative nights. I like its aggressive edge but I can't understand the words. This frustrates me. As a writer I'm somewhat dependent on them.

In Expose, Kreviss cries "Let me show you what he did to me." No further explanation necessary.

This is alternative rock infused with humour and feminism.

Getaway, by Ten Days Late, is the sort of song I need to get me out of bed every morning. I'd love to see this band live. They are excessively energetic. They also offer an interesting view of friendship. "Me and her we laugh all day/She laughs at me anyway."

Fracas' Waiting reminds me of P.J. Harvey, only better. There are two beautiful, strong voices keening over the low guitar and bass instead of one. Guitarist and singer Tania Wegwitz says, "The voice is just another instrument with us."

The Vinaigrettes' song, Blind Spot, rocks. The vocals are low, distinctive, kind of an harmonious growl.

Finally, Insult to Injury sings "There's no right way or wrong way/There's just your way or my way"

This is a message the anti-choice movement needs to heed.

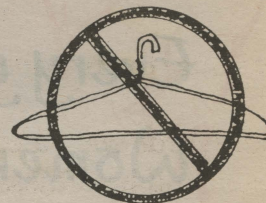
Proceeds from the sale of this recording will ensure that Everywoman's Health Centre in Vancouver remains accessible and open to all women, including women with special needs.

Currently the tape is not available in Victoria. It is available at Sam the Recordman in Vancouver.

Copies can also be obtained by contacting Meegan Maults said from Tickletrunk at (604) 738-2885.

Her address is:
2475 west 14th,
Vancouver, B.C.
V6K 2W4

Meegan is largely responsible for this somewhat subversive compilation and we thank her for that. ★



Ana Torres
Carolynn Van de Vyvere
CMD
Cynthia Csepregi
Jacquie Best
Jacqueline Crummey
Jan Overden
Judy MacInnes Jr.
Kate Campbell
Kelly Babcock
Kirsty Dickson
Naomi North
Pamela Grant
Roberta Kennedy
Sarah McCoubrey
Shelley Motz
Theresa Newhouse
Tina M. Talbot
Tracey Van de Vyvere
and Callinda of the chocolates!

the Emily would like to apologize to all those whose writing does not appear in this issue. For space reasons we had to leave some submissions for our next Emily.

Our next Emily is more open-ended in theme. **Women, this is your chance to get it all off your chest: poetry, prose, news, graphics....anything!**

Submissions are due Wednesday March 23...bring them to the UVic Women's centre, SUB. Phone 721-8353 for more information. If you want to help out with production, come on in!

Regular collective meetings Thurs. at 4pm in the women's centre.

One Stop Feminist Shopping Everywoman's Books

635 Johnson St.

Mon - Sat 10:30 - 5:30

-erotic novels
-feminist issues
-buttons, posters, t-shirts,
day-books & much more!

Join us for a reading by Makeda Silvera
Monday, March 14 at 7:30 at Everywoman's Books

-Admission By Donation-



International Women's Blood

by Roberta Kennedy

Blood crosses international borders for women. Every month women all over the world have a period. And every month, women all over the world also feel the taboos that go along with having their periods.

We worry that we are going to have an accident. We worry that we are going to smell bad.

We do not discuss it with our girlfriends. If we do, it is usually in whispers, and with our hands over our mouths. Sometimes we laugh and think it ludicrous to be discussing such trivial stuff.

We believe that our periods are something to be ashamed of. We do not want someone (usually male) to notice that we've had an accident.

We hide our pads and tampons in our bags and purses. If one should fall out: Oh no! Mortification! Death come quickly! We turn beet red and scramble to pick it up.

I do not understand why we have to be so secretive. Everyone knows that women menstruate.

I do understand why we feel like our periods are dirty and smelly though.

We are subjected to a lot of television ads that promote douches and deodorant pads. This is so we can always have that "fresh feeling, even after a shower".

As a result of these advertisements, women have become self-conscious about our body scents. I refuse to write 'odour' because that is the same as admitting that we do smell, and we smell bad.

I happen to like my period scent. I feel womanly. I usually feel achey for the first couple of days and then things are fine. I actually enjoy wearing my cotton pads. It really is too bad that all women cannot feel like this.

If a woman is upset and demanding her rights, a man may bring her down by telling his buddies, "Oh, she's on the

rag". It is because of negative comments like this that we feel self-conscious about our periods.

I really regret that we are not taught that our periods are cleansing. Our blood flows through our bodies every month to clean out our uteri and our vaginas.

What a concept! We are not experiencing "the curse", as I was taught when I first started my menses. We are not dirtying up our pads, tampons, and when we do have accidents, our underwear or sheets.

I regret that our periods are not as yet a cause for celebration. When a young girl begins her period, a big celebration would be fine! I feel these celebrations should be international holidays. For one special day every year, women all over the world would be honoured because of our menses.

You know, a long time ago, in my Haida culture, my people used to believe that menstruating women had powers. The women in my society were revered and respected. Women were looked to as the backbone of our society.

Every month menstruating women would go to menstruating huts and these women shared wonderful songs and stories with one another. When a young woman started her periods, a big potlatch was held in her honour. The whole village would participate.

I know that things cannot go back to the way they were, they don't have to. We do need to change how we feel about our menstrual blood. We need to go back to celebrating this significant change in our lives.

When my daughter begins menstruating, she is going to have a celebration, even if it's only between her and me. *



white women theorizing

I was not listening that night in class
(who wants to devote complete attention
to boring economic policy)

I drew flowers
my name in bubble letters
But I heard you

peasants/them/tribe/

Your words were a cold slap to attention
frozen and breathless
my heart missed a beat

White women theorizing,
we never realized the semantics
we argued about
could do so much damage

It is no wonder you are not able
to see how inappropriate your words are
How could you?
You think you have the most to lose

I thought it was not my place
to criticize or to
correct how you spoke.

I was wrong.

Who else will get through to you?
Will you ever see how you hurt my friends?
Or do you unconsciously believe
they have all the time in the world
to wait for an apology
you don't even realize you owe?

Jacqueline Crummey

Women Supporting Women

by Shelley Marie Motz

Rape. Poverty. Hunger. Torture. Everyday the media bombards us with horrifying news about our world. Our usual response is to claim that we are helpless. However, we do not have to be.

Women Supporting Women in ex-Yugoslavia is a non-profit organization which formed when two friends decided to actively support women refugees and survivors of rape and death camps in the former Yugoslavia.

Instead of despairing over their supposed helplessness, the women wrote a women's organization in Croatia asking how they could assist them.

The women's organization responded with a 14 page letter stating exactly what they needed.

Women Supporting Women was formed immediately in order to meet their requests.

The organization initiated campaigns which demand that our government allow more of the refugees to enter Canada.

It also sent two experienced trauma counsellors to Croatia to teach women how to counsel women who have been traumatized.

One of the counsellors, Maggie Ziegler, was instrumental in establishing the organization.

Maggie Ziegler spoke about her experiences in Croatia at the central branch of the Greater Victoria Public Library on Jan.26.

She is concerned about the centrality of rape as well as the fact that 80 percent of the refugees are women and children.

She also stresses that the groups fighting the war in ex-Yugoslavia are not fighting due to racial differences. The hostilities are fueled by religious conflicts.

The Serbs are members of the Orthodox church while the Croats are Roman Catholic.

The Muslims follow the laws of Islam.

As a feminist and psychologist, she is interested in these underlying power dynamics.

One of her journal entries reads, "The war is present in his drunken words, in her fear...Welcome to Croatia."

The women she met asked her to relate their experiences to women in Canada.

They asked her to educate women about the secondary traumas of war. For example, it is extremely difficult to obtain medicine, clothing or money.

They also wanted her to convey their concern for the children of Croatia. Their communities have broken down. Their families have been dismantled. Their education has been disrupted.

Women Supporting Women in ex-Yugoslavia are raising funds for the women's organizations in ex-Yugoslavia.

These organizations are then responsible for allocating the money to women refugees and those who have been raped regardless of their religion or ethnic origin.

Funds are desperately needed so that women refugees can purchase essential items like passports, medicine and warm clothing.

Women Supporting Women absorbs its own administrative costs. Therefore, 100 percent of the donations aids and supports the survivors.

Monetary donations can be mailed to the following address.

Donations in kind such as stationary and postage or services like photocopying would also be appreciated. *

Women Supporting Women in ex-Yugoslavia
Box 57012, 2458 East Hastings St.,
Vancouver, B.C., V5K 1Z0
(604) 254-6674



We are not
helpless.



Uniting Globally

by Shelley Marie Motz

Some Facts...

•More than 90 million African women and girls are victims of female circumcision or other forms of genital mutilation (WorldHealth Organization report).

•Six out of every ten Tanzanian women have experienced physical abuse from their partners (Violence Against Women in Dar-es-Salaam: a case study of three districts; Tanzania Media Women's Association, 1989).

•50 percent of married women are regularly battered by their partners in Bangkok, Thailand (Worldwatch Institute report).

•An estimated 1,000 women are burned alive each year in dowry-related incidents in the state of Gujarat, India alone (Ahmedabad Women's Action Group report).

•78,000 female fetuses were aborted after sex determination tests between 1978 and 1982 (A study of a Bombay clinic).

MATCH international is an organization uniting women's groups in both Canada and the Third World. With the recognition that women worldwide are organizing against similar issues, it attempts to raise the status of women, globally.

It takes seriously the warning that "Any struggle for change in the late twentieth century must have a global consciousness since the world operates and controls our lives internationally already." (Charlotte Bunch. Passionate Politics: Feminist Theory in Action, 1987.)

MATCH raises funds to support women's projects in the Third World. Also, it develops programs which enable Canadian and Third World women to share their experiences and their strategies.

In doing this, it strengthens the connections between organizations.

MATCH uses the term 'third world' consciously because its members believe that the term expresses the political reality of these nations more accurately than the terms 'developing', 'less developed' or 'South'.

Also, 'third world' is a term which the people of these nations chose for themselves during the 1950s. It reflects their decision to align themselves with

neither the capitalist 'first world' nor the communist 'second world'.

Worldwide, women are uniting to end systemic violence against women. Although the methods of violence may differ - wife assault, rape, sexual abuse or infibulation - the power dynamics involved are inherently the same.

Violence against women undermines women's efforts to develop themselves or their communities more fully.

MATCH believes that real 'development' cannot occur while violence is perpetrated against women. Only through global efforts to end this aggression can social justice become accessible for everyone.

One of MATCH's projects was to sponsor a series of theatre workshops entitled "Linking Women's Global Struggles to End Violence".

It involved a team of five facilitators which included women from South Africa and the Philippines as well as an Inuit woman and a member of the organization, Immigrant and Visible Minority Women Against Abuse.

These workshops were held across Canada in conjunction with community organizations, shelters, aboriginal women's groups, rape crisis centres and immigrant women's groups.

The questions raised during these workshops, and the experiences and strategies which the women shared, were later included in a kit which MATCH also called "Linking Women's Global Struggles to End Violence".

The experiences of french-speaking women throughout the world were not included because MATCH hopes to develop a parallel kit specifically for francophone women.

The following fact sheet on violence against women and the poem entitled "Monkey - de - work, Bamboo - de - chop" were both culled from the MATCH kit.

To request either a copy of the kit or other information regarding MATCH's

efforts contact:

MATCH International Centre,
1102-200 Elgin St.,
Ottawa, Ontario, Canada

K2P 1L5
(613) 238-1312 *

Monkey - de - Work, Baboon - de - chop

Call it
Call it
Call it
Call it
Call it
Call it
Call it
Call it
Nigerian women call it
and it means men steal
our sex as they steal
our labour.

Sunna
Excision
Infibulation
Pharaonic circumcision
tradition
nationalism
anti-colonialism
Their culture
none of your business
"Monkey de work baboon de chop"

at the age of 8 days
or 3 years
or 6 or 15

the cutting of the clitoris
or both sets of labia or the vulva sewn together - surely
no one does that anymore with knives and razor blades
and glass
the details vary -
little girls and
women

it can't be many

living today

in Somalia, Egypt, the Sudan,
in Nigeria, Ethiopia, Mali,
Kenya, Uganda, Zaire,
Congo, Zimbabwe, Zambia,
Senegal, Sierra Leone, the Ivory Coast

The followers of traditional
African religions

and Moslems and Christians
and Jews.
And these same countries
are the only place in the world
where women are more likely than men
to get AIDS.

An infibulated woman
bleeds when she's fucked
for an infibulated woman
penetration is unsafe sex.

African women are organizing to stop the cutting
the way women have always organized, home to home
in the marketplace, one woman
stopping another along the road, to talk
call it tell-a-woman

African women don't need analysis
African women don't need this poem
They could use financial aid to pay
The operation cost of radio/television newspaper advertising
They could use some material aid,
a projector, film, loud speakers,
They could use a video camera.
They need a kind word
like your friend who works the rape hotline
needs a kind word
someone to say
Hey, I know the work you do makes you want to scream
I know you have nightmares
I know sometimes you think you can't go on one more day
but you do.
They need a sister to notice.
Call it
Call her

The love of women
Fatima Mutanga
Susana Muteyo
Alice Nahula
Cecilia Alberto
Miriam Lukelo
Judith Joshua
Lovina Surkina
Gloria Boward
Bose Omotoso

Genitally mutilated and
dead of AIDS
Up till the 1930s
North American women were circumcised
by surgeons to cure us
of masturbation, nymphomania and lesbianism
Call it Our business

-by Barbara Ruth

Dykes take Over the World

by Theresa Newhouse

Dykes around the world are organizing for takeover. In a decade of increased repression, we are reaching out to each other nationally and internationally.

A new lesbian library and archive is being developed in Baguio City, Phillipines.

The idea developed during a feminist collective meeting conducting research on women and health in Baguio City.

Fifteen participants attended a group discussion for organizing the lesbian chapter of this project.

The group wants to create a library and archives as a meeting place and information space for lesbians in the city.

As with all organizing groups, they are struggling with making proper contact with the diversity of lesbians in Baguio City.

"Lesbians are visible everywhere in the city. In the streets, market, bars, schools, everywhere. No matter what educational background, personal background or economic strata that lesbians belong to, they are all entitled to be organized and to be informed that being a lesbian is not something to be ashamed of," said one group member.

Group members said organizing is made more difficult because the lesbian issue is not part of many women's agenda in the Filipina feminist movement.

The group is requesting financial and moral support for their work.

Fighting isolation and increased repression in another part of the world, lesbians in Croatia are also organizing for change.

Although according to the new Croatian constitution being a lesbian is not a punishable offense, in practice this is not true.

One Croatian lesbian said, "Families are very patriarchal, and there is great pressure on lesbians to marry. Today, it is impossible for young girls to be independent. The average monthly salary is DM 100. If you want to live on your own, a rented apartment costs DM 200 per month."

War, ideology and patriarchy also overlap creating new pressures for lesbians.

"Lesbians are [considered] dangerous especially now during the war, because lesbian sex does not result in children. [People believe] lesbianism destroys the hope of a strong national state. According to the Croatian government, women exist only to reproduce the state."

Despite this repression, lesbians have formed a group called Lesbians and Gay Men Action (LIGMA) to fight back. The group is working for AIDS education, ending homophobia, building contacts with international groups and creating a national lesbian and gay publication.

Lesbian groups around the world are recognizing the value of print media in creating community.

Most recently, lesbians of Latin American and the Caribbean met during the VI Feminist Encounter conference in San Salvador, El Salvador.

Though Encounter organizers were threatened by right wing extremist groups and death-squads, the event drew 1100 women from all over the Americas.

One lesbian said, "In general, in Latin America and the Caribbean, lesbian groups have multiplied and gained more experience and a lot of energy goes to the reactivation of regional networking but on the other hand structural violence against lesbians has increased."

The next Lesbian Encounter will take place in Brazil in September 1994.

In Malaysia, a group named the Pink Triangles are active spreading information about AIDS and safer sex. They contribute to a new 4-page gay and lesbian newsletter called Gaya Keris, produced quarterly in English.

A new Vietnamese magazine is being published by and for gays and lesbians, Doi Dien (Face to Face). The first issue was 76 pages long with 65 per cent of the articles in Vietnamese. The magazine is produced in the USA but aims to support Vietnamese lesbians and gays in both Vietnam and the USA.

Information about and mailing addresses for all these groups can be obtained from the Uvic Women's Centre *

Source: International Lesbian Information Service.

...Some More Facts

•In Mexico, a woman is raped every nine minutes (Doble Jordana, Nov.1987).

•More than half of the Nicaraguan women beaten by their partners have been beaten for more than a year before laying charges. One woman had been beaten systematically for 32 years (Oficina Legal para la Mujer de Nicaragua, 1986).

•In the United States, a woman is beaten every 15 seconds. (U.S. Department of Justice).

•One in ten Canadian women will be abused or battered by her partner (Wife battering in Canada, Canadian Advisory Council on the Status of Women).

•Eight out of ten Aboriginal women in Canada will be beaten by their partner (Breaking Free: A Proposal for Change to Aboriginal Family Violence, The Ontario Native Women's Association).

students: 'president strong Silences Women'

Carolynn Van de Vyvere

The cold front has settled in over the office of President Strong.

In his February 2nd media release, President Strong states there is no substantial evidence to support the claims of a Chilly Climate in the Political Science department.

"Essentially what Strong has done is to completely silence any of the women who have come forward in the Chilly Climate report," said Beth Hardy, a student representative on UVic's board of governors.

Hardy feels that President Strong's press release is contrary to the spirit of the Bilson/Berger report. She states that "Bilson and Berger's recommendations for change indicated that they did see a problem within the department."

Hardy said the necessity of change in the climate for women in political science should have been apparent to Strong.

"When you have three faculty members saying that there is something wrong with the department, there is obviously something wrong."

However Strong doesn't seem to think so. In his press release, he states the UVic political science department is a positive and supportive environment for women.

One of Strong's assumption is based on the

view of the department given by Doris Lam, who was the political science department secretary prior to her retirement last year.

Lam's positive opinion of the department does not negate the views of the Chilly Climate Committee.

"This is irrelevant", said Hardy "Support staff were not included in the mandate of the Chilly Climate report."

The Faculty Women's Caucus also expressed similar concerns about Strong's media release.

In a general meeting held on February 14th, the Faculty Women's Caucus resolved that "this press release had misrepresented the situation in the Political Science department and had raised serious questions about the commitment of the University of Victoria administration to deal proactively with issues of climate on campus."

The Faculty Women's Caucus has voted not to participate in any further committees designed to implement the Bilson/Berger report. This resolution will persist until an effort has been made to ameliorate the situation between administration and the Faculty Women's caucus.

The FWC stated "As a result of the February 2nd press release a serious demonstration of good faith on the part of the university administration is now essential."*



Homophobia

by C.M.D.

Is our physical education system homophobic?

Women in Physical Education and athletics are often stereotyped as lesbians and as a result, they are at times harassed or discriminated against by homophobic administrators, colleagues, teachers, parents, and other students. Similarly, men in dance, gymnastics, or figure skating often have been stereotyped as gay and experience sometimes extreme physical reactions.

Girls and boys are socialized at an early age by the dominant male culture to what is deemed appropriate in society. Girls are not often rewarded for sport specific aggressive behavior. This behavior is usually shunned by teachers and fellow students. Once again, often resulting in name calling, such as "Tom boy" or "Lezzie."

If boys do not follow the aggressive behavior of other boys they run the risk of being demoralized and labeled a fag. With the ever increasing fear and ignorance throughout the Phys. Ed. and education system, young girls often try to hide any masculine behavior by over indulging in make-up or wearing inappropriate athletic clothing. Young women are straining themselves, trying to look like the supermodels in exercise videos. Educators need to replace these sexist myths with relevant health and wellness issues.

Poor role models, sexism and homophobia is perpetuated throughout the school system, from the elementary grades to the university level.

At the later stage, sexual orientation is discussed as a stereotype but is often laughed at and not taken seriously by students or educators.

Physical Educators must recognize that homophobia is strongest among adolescent males and that they perpetuate the most frequent violence against gay men and lesbians.

Physical educators responsible for teaching health units on sex and AIDS need to address the topic of sexual orientation in an educated and nonhomophobic way. The statistic that 30% of all teen suicides are related to sexual orientation, needs to be recognized and not forgotten or silenced. Feminist scholars and educators cannot ignore the fact that children and young adults are taking their own lives because of the pressures of our sexist and homophobic culture. While educators may not influence the homophobic minds of some parents, the children deserve to know that it is okay to be different.

There are many ways to prevent or minimize homophobia in our schools and communities. First we need to educate ourselves so we can separate myth from reality in understanding sexual orientation and gender differences.

Find out how other students, teachers and parents were educated about differences in society. Don't laugh at or minimize the effect of gay bashing jokes. Don't assume all competitive athletic girls or women are straight or gay.

Identify how homophobia affects your life. If many of these suggestions seem impossible or too risky, it proves the power of homophobia and keeps us silent and fearful.

Phys. Ed. reveals and perpetuates the physical, social and cognitive gender differences found throughout our youth. Students, teachers and parents need to actively seek out positive role models who can resist the limits and restrictions society imposes on us in a male dominated culture. Women and men, throughout the education system, need to be part of the solution and not submit to silence h.

in schools

Single mothers are ignored

Carolynn Van de Vyvere

Kay Melbye has to perform quite a balancing act. Being a full time student and a single mother of two children demands it. Most days, she manages this balance successfully.

Recently, Kay's exam schedule has caused her to wonder about the feasibility of being a student by day and a mother by night.

For the second time this year, the schedule which Kay has devised for herself has been interrupted by the university exam slate. In spite of the fact that all of her classes take place in the day, one of Kay's exams is scheduled for 7pm on a Saturday night.

"I realize that no one wants to take a 7pm exam, let alone one on Saturday night, but there is a significant difference for single parents."

Kay has scheduled her classes around her parenting schedule. On an average weekday evening,

after a day of classes. Kay will "pick the kids up at five-o'clock, spend transition time talking about their days, making dinner, helping the kids with their homework, running baths, and reading stories before bed.

Aside from the obvious difficulties of paying for sitters on a student's budget, and the loss of time with her kids, Kay feels that night exams have an even greater effect on many single parents.

"Last semester I had an evening exam on a Tuesday, and I found it really difficult to make the mind shift between mother and homemaker to student and academic."

Kay is concerned that making the shift between mother and student will be even more difficult on a Saturday.

"After doing kid-focussed things all Friday night and all of Saturday, it will be even harder to be focussed on an exam."

Kay is worried that the difficulty of making this

'mind shift' will put herself, and other single parents at a disadvantage in the exam.

Evening exams are scheduled for day classes if there is also a night version of the class. The point of this is to facilitate the schedules of part time students who can only take evening classes.

"In trying to make the exams convenient for part-time and working students, single parents are put at a significant disadvantage.

Kay stated that, while she feels her prof will be understanding enough to offer her an alternate exam time, she wants to take a broader course of action. She hopes to raise awareness about how exams schedules effect single parents.

She feels that exam schedules would be more single parent friendly if students were given the right to reschedule evening exams, and were made aware of their right to do so.*

Art Therapy
Counselling
Bodywork

a feminist approach

childhood abuse & trauma
self-esteem & empowerment
sexuality & sexual orientation
eating disorders



April Steele, M.Sc.

381-6585



Women Exploited by Pink Ghettos

by Tracey Van de Vyvere

"I'm responsible for staffing, bookkeeping, inventory, merchandising and I'm supposed to be selling \$100 per hour" sighs "Clara" wearily, "I make \$6.50 per hour".

This woman speaks for many in describing conditions that are typical in a retail job. Her situation is an example of the exploitation of women's labour that the retail industry has come to count on in order to survive.

While low wages in the service sector are no surprise to anyone, the retail industry's dependence on and active recruitment of women is a situation that needs closer scrutiny.

Retail work is a large section of a growing female dominated service industry referred to in Susan Faludi's Book, *Backlash* as "pink collar ghettos". While the media is lauding the great strides that women have made in the work-place, eighty percent of working women remain in "female" dominated professions such as sales clerking, secretarial and administrative support work. Of those working in the retail industry, over eighty percent are women.

Why is the retail industry dominated by women? "We've had a few applications from men" says the assistant manager of a mall based women's clothing store, "but we have a policy not to hire them".

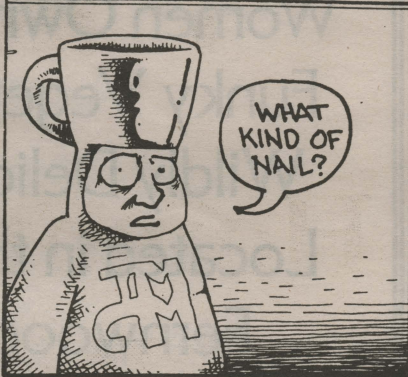
In reality, most retailers would have difficulty finding men to work for these wages. A woman working full time makes 64 cents to every man's dollar, which suggests that men are finding work elsewhere. In addition, retailers aim their hiring at women with promises of "a career in fashion" and by calling clerks "sales associates".

One woman stated that "When I first looked for a job, retail seemed glamorous- all the clothes, meeting people all

day, bonuses and raises after two months. I'm still making minimum wage after almost a year"

A former retail store manager tells me that the ideal retail

WOULD YOU RATHER WORK RETAIL OR HAVE A NAIL DRIVEN THROUGH YOUR HAND?



employee is, surprise, a woman, either very young and willing to work long hard hours for very little pay, or an older married woman, willing to work part time to supplement her husband's income.

Most retail positions begin at minimum wage and advance by nickels and dimes every six months from there, capping at about \$9 per hour. But low wages aren't the only thing that women in this industry have to contend with.

One woman in her fifties told me of having to unload pallets of furniture by herself for the mall based furniture store that she works for; she makes \$6.50 per hour. Another woman told me of regularly working eight hour days with no breaks and being required to stay after work on her own time to tidy and do cash procedures. Still another woman told of being constantly harassed by her company because she refused to wear high heels and make-up. "I was making seven dollars an hour and they said my clothes were all wrong- I wasn't keeping up with the trends, I didn't wear enough makeup, they said I wasn't presenting the image that their company wanted".

Probably the worst scenario I heard was a woman describing the practices of a large company named Dylex which owns a number of mall based stores. She was currently making \$7.50 per hour but her wage could fluctuate if her sales dropped below a certain

is my wage and if I have a bad week or no one comes into the store, my wage can drop to, like, \$6 an hour".

This is just an example of some of the tactics used to ensure that big sales are made, and the pressure on these women to sell is immense.

This same woman recalls racing her co workers to a customer in order to ensure that she made her sales quota. "It was like working as a used car salesman except that if we sold something we didn't get any commission, we got to keep our jobs and if we sold a lot, like 3 or 4 hundred dollars we got a 5 dollar gift certificate for clothes".

So, why do women put up with this? Simple, they have little choice. In *Backlash*, Susan Faludi writes "the recession, and the expansion of a minimum-wage service economy

also helped, in no small measure, to slow and even undermine women's momentum in the job market"

As our economy becomes more and more dependent on the low paying service industry, it isn't difficult to imagine where the labour is going to come from.

As a recent university graduate who clocked over a year in the retail trenches, I speak from experience when I say that this industry is full of educated, intelligent and ambitious women who are being exploited. In a culture where money and power are synonymous, low paying service industry jobs are doing more to keep women down than most of us can imagine.

So, the next time you are approached by a "sales associate", remember what you have read, and be kind. *

Retailers would have difficulty finding men to work for these wages.

amount per hour. "This isn't commission" she argued "this

Challenging Racism

Carolynn Van de Vyvere

I did not choose to learn racism. This, I inherited from a culture which has given me privilege on the basis of my white skin. Racism is the legacy of our culture. All white people are indoctrinated in racist ideology and are therefore, perpetrators of it.

Whether you have friends who are people of colour, whether you stop racist jokes, whether you think you are or not, if you have white skin, if you have grown up in this culture, you are, to some degree, racist.

We live in a society which bases the privilege of some on the oppression of others. White people in this society enjoy the privilege of being the 'unmarked' race. White is the norm, and people of colour are treated with contempt, with indifference or as exotic.

In the workshop designed by Ricky Sherover-Marcuse, called *Unlearning Racism*, she states that there is a cycle of oppression in our society.

This cycle includes the systematic mistreatment of people of colour, which creates misinformation about people of colour, which then becomes socially sanctioned beliefs and assumptions, which serve to validate racism, which then results in further mistreatment of people of colour.

Each of us is culturally destined to participate in this cycle, Whether as targets or as perpetrators.

To argue that racism is culturally imposed is not to say that it is excusable.

White people have a responsibility to unlearn the racism which society has taught us. The unlearning process begins when we work to become effective allies to people of colour.

The following are some strategies for becoming an effective ally to people who are racially targeted. *

1) Assume that it is both your right and your responsibility to get involved with racial liberation issues.

2) Assume that people in the target group want you as an ally.

3) Assume that target people are experts on their own experience and that you have much to learn from them.

4) Assume that it is your responsibility to learn about the issues which are of concern to people of colour.

5) Assume that racially targeted groups have a history of resistance. Take the initiative to learn about these histories.

6) Recognize your own ethnic heritage. Being an ally does not start from ignoring or hating your own ethnicity. Learn your own cultural history. Do not 'borrow' from the culture of the people whom you are in alliance with.

7) Do not try to convince people of colour that you are their ally; just be there.

8) Acknowledge your own role in the oppression of people of colour, and your own privilege in a white dominated society.

* These strategies are paraphrased from those outlined in Sherover-Marcuse's *Unlearning Racism* workshop. *

...you are to some degree, racist.



Revolutionary Law Code for Women

by EZLN

The EZLN is a Mexican rebel group devoted to indigenous rights and socialism. Their origins remain unclear though they take inspiration from Emiliano Zapata, who fought for communal land ownership and the restoration of indigenous rights during the Mexican revolution. -source: Latin American Connexions

In their just fight for the liberation of our people, the EZLN incorporates women in the revolutionary struggle

regardless of their race, creed, color or political affiliation, requiring only that they meet the demands of the exploited people and that they commit to the laws and regulations of the revolution. As well as taking account of the situation of the women worker in Mexico, the revolution incorporates their just demands of equality and justice in the following Women's Revolutionary Law.

First—Women, regardless of their race, creed, color or political affiliation, have the right to participate in the revolutionary

struggle in any way that their desire and capacity determine.

Second—Women have the right to work and receive a just salary.

Third—Women have the right to decide the number of children they will have and care for.

Fourth—Women have the right to participate in the matters of the community and have charge if they are free and democratically elected.

Fifth—Women and their children have the right to Primary Attention in their health and nutrition.

Sixth—Women have the right to education.

Seventh—Women have the right to choose their partner and are not obliged to enter into marriage.

Eighth—Women have the right to be free of violence from both relatives and strangers. Rape and attempted rape will be severely punished.

Ninth—Women will be able to occupy positions of leadership in the organization and hold military ranks in the revolutionary armed forces.

Tenth—Women will have all the rights and obligations which the revolutionary laws and regulations give. *

Source: Love and Rage, New York New Bureau

Love and Rage is a Revolutionary Anarchist Federation

Contact us at 1nr@blythe.org



ELICIT ELUCIDATIONS

☉ March 10-28
Art Rental and Sales- Art Gallery of Greater Victoria Art Display: "God-
dess Explored" Reception March 13, 2-
4 p.m. Participants: Ann Rosemary
Conway, Karen Coors, Sue Hara, and
Francesca Martino.

☉ March 11
Campus Climates: News from the
Cold Front All day sharing and strat-
egy session featuring 10:00 a.m. "A
Chilly Climate at Western" (Video) -
12:30 Key Note Speaker: Constance
Backhouse from the University of
Western Ontario Speaking on "Sexual
Harassment in Canadian Universities:
Reflections on the Berger/Bilson
Report" - 2:00 Various speakers from
Uvic and U.B.C. - 3:30 subversive
activities! Music by Monica Schraefel!
Graduate Students' Lounge 10:00-4:00
Everyone Welcome, Refreshments
provided.

☉ March 11
The Victoria Status of Women's
Action Group and the Pink T's proud-
ly present the 1994 International
Women's Day Women's Dance at S J
Willis School Tickets: \$8 unwaged and
\$10 waged available at the VSWAG
office and Everywoman's Books Doors
open at 8:00 p.m. For more informa-
tion call SWAG at 381-1012.

☉ March 14
Makeda Silvera will be reading from
her new book "Her Head A Village,
7:30 p.m. at Everywoman's Books.
Admission by Donation, for more
info. call 388-9411.

☉ March 16
Panel Discussion on Lesbian and
Bisexual women's issues. Everyone
welcome. 2:30 p.m., Cinecenta The-
atre.

☉ March 17-18
VIPIRG presents: Public Speaking
Skills Training, Thurs. March 17th
2:30-4:30, Clearihue room A305.
Dispute Resolution Techniques, Fri.
March 18th 4:30-6:30, Graduate Stu-
dents' Lounge.
Sign up in the VIPIRG office (Stu-
dent Union Building room 144) or call
721-6629.

☉ March 19
Anti-homophobia Workshop, 10:00-
4:00, everyone welcome. Please book
in advance by calling 721-8353. Free
admission Childcare available with
advance notice.

☉ March 24-28
The Open Space New Theatre
Series: Jane Martin's "Talking With".
11 spirited monologues. For more
info. call 598-8089.



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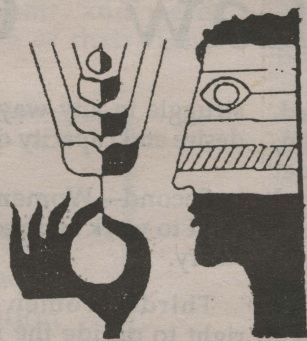
☉ March 27
Allies in Healing: one day workshop
for lesbians dealing with childhood
sexual abuse. \$75, 9:00-4:30. For more
info. call 598-9411

☉ Date Rape/ Dating Violence Sup-
port Group meets Mondays at 4:30
6:00 p.m. at the UVic Women's Centre



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